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FULL AND COMPLETE

A N S W E R

TO THE

1474 b. 27.

CAPITAL ERRORS,

Contained in the WRITINGS of the late
Rev. WILLIAM LAW, M. A.

I N A

LETTER TO A FRIEND.

To which are prefixed,

Some CAUTIONS to the READERS of
Mr. LAW'S WORKS.

Published with a Preface,

By the Rev. M. MADAN.



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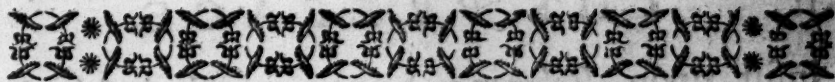
THE

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T H E

P R E F A C E.

BY the kindness of a friend, I got a sight of the following letter, which, when I had read it, I thought the smartest and most convincing answer to the errors of the late Mr. *Law*, I had any where seen, and that if published, it might perhaps be a means of opening the eyes of some admirers of his writings, which are full of the grossest absurdities and most dangerous errors, yet cordially received, and held most sacred by many. It must be confessed, that Mr. *Law* had a masterly pen, and there are some strokes in his performances, that are exceeded by no writer I ever met with. But though he rails against system-makers, as he calls some writers he does not happen to think with, and blames those who give credit to their writings, or adopt their sentiments, yet he could implicitly follow those of *Jacob Behmen*; yea,

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insist upon *Behmen's* being as really inspired as *St. John* was. Thus blind is the heart of man, it blames in others as an error, what itself follows and embraces as truth.

I therefore thought it proper, to ask my friend who shewed me the following letter, to prevail with the writer to let it be printed, which he has consented to, and I wish it may do the good intended by the publication, which was simply to lay before the admirers of *Mr. Law*, some errors supposed by the publisher to be fundamental, that they may be observed and avoided.

Had *Mr. Law* been living, the author of the letter would have thought it necessary to have printed his name, but as he is dead, he thought it needless. Thus far I have liberty to say, that the author was a particular friend of the late excellent *Mr. Hervey*, to whom above thirty of the letters in the second volume of *Mr. Hervey's* letters lately published were addressed, *viz.* Letters 16, 20, 22, &c.

I cannot conclude this preface better, than in the words of an ingenious manuscript, which has for some time lain by me. Its author I cannot positively determine, but
as

T H E P R E F A C E iii

as the person who wrote it, seems so exactly to coincide with my own sentiments, in regard to Mr. *Law*, as well as with my intention in this publication, I dare say he will excuse my sending it to the press.

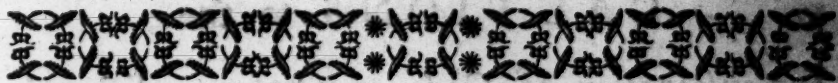
I shall only add therefore in this place, that Mr. *Law's first part of the spirit of prayer*, gave rise to the following letter, and as his capital errors are to be found in that work; an answer to that will serve for the rest of his writings.

Knightsbridge,

May 30, 1763.

M. M A D A N.

C A U T I O N S



CAUTIONS

TO THE

Readers of Mr. LAW.

I. **E**ITHER *J. Behmen's* scheme is a *new revelation*, or an explanation of the *old*. If the *latter*, why is it wrapt up in such *mystic jargon*, never heard of in the christian church before, and not given us in *scripture language*, which is the only explainer of itself.----If the *former*, it is an *imposture* and *delusion*; for *extraordinary inspirations* are not to be credited, unless vouched by *miracles*, which God *always* sent to attest to his *extraordinary commissions*, and if they are pretended to come from him, and *do not*, then it is a demonstration that they come from the devil, *transformed into an angel of light*. To equal the *imaginations of men* to the *holy scriptures of God*, and think them as much
the

the *inspiration of God*, as what was dictated as such, to the *holy prophets and apostles*, is strictly and properly ENTHUSIASM. This Mr. *Law* has done, for he says, he looks upon the writings of *J. Behmen* to be no more *human*, than St. *John's Revelations*.

II. Mr. *Law*, by *creation* will have nothing farther meant than the formation of the world out of *pre-existent matter*, contrary to the sense always put upon it by the christian church. The *formation* is described step by step; but the *creation* in Gen. i. *verse 1*, must relate to the *production* of, or *giving being* to the matter, in it's dark and inform state. The consequence of Mr. *Law's* opinion must be, either that *matter*, though distinct from, is *co-eternal* with God, which cannot be; or else, that it is an *emanation*, generated from his *substance* or *essence*, which is the abomination of *Platonism* brought into christianity. The confounding God and *created nature* together, is the essence of *Paganism*, and the foundation of all the errors in the *heathen* and *christian* world. The scriptures are constantly
guarding

guarding against it, and distinguishing *Jehovah* from what is only the work of his hands. *Eternal nature* is a blasphemous contradiction; for God only is *eternal*; he only has *being in himself*, and gives it to every thing else. *Nature* may be a *manifestation* or *representation* of God, as a *picture* is of a *man*; but has no more connection with his *substance* or *essence*, than that hath with it's *original*, or the *painter* that drew it.

III. Mr. *Law* denies the *wrath* of God against *sin*. Now, that *wrath* in God is the same *weak* and *infirm passion* that is in *man*, no body will suppose. But that it produces *effects*, which the *image* of *wrath* executed by *man* is taken to give us an *idea* of, is a truth the Scriptures are full of from Genesis to Revelation. And it is described under all the *images* that are *dreadful* in nature, chiefly by that most dreadful of all, *fire*. Our God is a *consuming fire*. No one will suppose from this text, that God is really *material fire*; but that his *justice*, *vengeance*, *wrath*, or whatever you please to call it, will have an *effect* upon *sinners*, that is *pictured* by the *effects* of *fire* upon *natural bodies*.

Nor

Nor can all the wit and invention of man get rid of those innumerable Scriptures that speak of the *wrath of God* to be executed upon a *sinful world*, under the lively *figure* and *representation* of it, *fire*. As any one may see, that will turn to the concordance. Sure I am, that if these can be construed to mean, a *dark, fiery, whirling anguish rising up and opening it's birth in the inward depth and ground of the soul*, there can be no *certainty in words*. The *lake of fire or hell* is not within but without the *sinner*; for he is to be *cast into it*. That *inward remorse, anguish and despair*, make a *part* there is no question; but they are not the *whole*.

IV. But there is a *consequence* follows this notion of *no wrath of God against sin*, and strongly insisted upon by Mr. *Law*, which shakes the foundations of *christianity*, viz. that Christ did not die to *propitiate* or *appease* that *wrath*: That he did not die as a *sacrifice in our stead*. This demolishes the doctrine of a *vicarious satisfaction* for sin, made *outwardly* upon the cross, by the *blood* of him, who being *God* could give it *infinite merit*, to *satisfy infinite justice*, and being *man*, could make
the

the satisfaction in the *same nature* in which the *sin* that required it was committed.

Mr. Law says, God is love. True: But is he not *justice* and *truth* as well as *love*? Had not *truth* said, *the soul that sinneth it shall die*? And did not *justice* require the execution of that sentence? God is not only *just*, but *justice* itself; and *justice* cannot remit the *least farthing*; else it were not *justice*. God's attributes must not *fight with*, or *conquer*, and *subdue* one another. On the contrary, they *magnify* and *exalt* one another. Thus his *justice* is magnified, in that it exacts *full and adequate satisfaction*; his *wisdom* is magnified, in *finding out* such means to make it; his *mercy* and *love*, in *affording* those means, and *fulfilling* all his promises in him, in whom *mercy* and *truth* thus met together, *righteousness* and *peace* kissed each other. The *inward application* of this *satisfaction*, made outwardly by the blood of Christ, shed upon the cross, to the heart of every believer, by the hand of *faith* for its *justification*, with the *sanctification* that accompanies it, by the *water* flowing with the *blood*, to a *new birth* and *life* of *righteousness* from the death of *sin*, is doubtless

x CAUTIONS to the

doubtless the great *end* and *intent* of *christianity*, as much as *taking* a *medicine* is the *end* and *intent* of it's being given. But the *gospel* *preached* and *read*, and the *sacraments* *administered* in the *church*, are the *instruments* *appointed* to work all this, by the power of the *spirit* that goes *with* *them*, or *by* *them*, as *channels*, into the *heart* of every *believer*. But if *before* he has received the *grace* of *Christ* by these which are the *only* appointed means of receiving it, or if instead of going on with *humility* and *diligence* in *searching* the *scriptures* of *God*, a person is to shut himself up and *search* the *inward* *depth* and *ground* of his *heart*, what will he find there but the devil, ready to take advantage of his having left his *only* guide, and *transforming* himself into an *angel* of *light*, under the disguise of great flights of *devotion* and *illumination*, to instill his *diabolical* suggestions, and lead the *deluded* soul, *blindfold*, and thinking herself safe in the hands of the *spirit* of *God*, to deny and write against the *satisfaction* and *atonement* made for her sins by the *blood* of her *redeemer*. For by these very means have we seen one of the brightest stars

stars in the firmament of the church (Oh! lamentable and heart-breaking sight) falling from the *heaven of christianity* into the sink and complication of *Paganism*, *Quakerism*, and *Socinianism*, mixed up with *chymistry*, and *astrology*, by a *possest cobbler*, and alas, when a man comes to *forsake* the *bible*, and write against it's *doctrines*, what matters it whether it is done by the *light of nature*, the *light within*, or the *in-spoken word*. *Believe not*, therefore, good people, *every spirit*, whispering to your soul in a fit of *Quietism*, but *try the spirits*, by the *bible*, *whether they are of God*. Keep to *that*, and let your *faith*, *hope*, *love* and *devotion* rise as *high* as they will: *The higher the better*.

V. As to the *angelical world*, *glassy sea*, &c. it is a meer *romance*, without the least countenance from holy scripture, nor does he, I think, produce above a text or two, by way of proof. The holy scriptures tell us, the world was *good* at the finishing of it, but by the devil came *sin*, the parent of all *evil*, *natural* and *spiritual*---that Christ came to redeem us from it all, to *satisfy* for our *sins*

sins, to *raise* our souls to *righteousness*, by his spirit here, and to glorify us, *body* and *soul* hereafter. This scheme is compleat, without searching after the state of the chaos, before it was in being; or fancying this world to be the *ruins of the angelical*, as *William Whiston* did, it was the *tail of a Comet*. The same is to be said of the notion of *Adam* cased up in *spiritual materialities*, one over another, like the coats of an onion. How many of these he had, *Mr. Law* does not seem sure, giving different accounts in different books. Instead of inventing *hypotheses* concerning the nature of *paradise*, let us study the way that led the *penitent thief* into it, repentance and faith in a Saviour on the cross, King of Kings, and Lord of Lords.

VI. *Mr. Law* is very *lax* and *latitudinarian* with regard to the *government* and *discipline* of the church, which though (as he says) it will not *save* a man, yet, is absolutely *necessary*, to preserve those *doctrines*, that *will*. A *hedge* round a *vineyard*, is, in *itself*, a poor paltry thing, but *break it down*, and *all they that go by*, will pluck
off

off her grapes. And no sin has been punished with heavier punishments, for that reason, than throwing down *fences*, and making it *indifferent*, whether a christian, be of *any* church or *none*, so he be but a christian, and have the *birth* of the *in-spoken word*, which is a *Pope* in every man's heart. But if Christ left a *church* upon earth, and ordered submission to the *appointed governors of it*, so far as a man *resists* or *undervalues* this *ordinance* of Christ, so far he acts not like a *christian*, let his *inward light* be what it will. In the same manner, I think, he is injudicious in condemning *all human* writings, commentators, &c. because people are divided through the multiplicity of them. All human learning, that tends not to the knowledge of God, deserves the censures he bestows in a very masterly manner. But how are we to understand the holy scriptures, and be able to teach and explain them to others, without a knowledge of the languages they are wrote in, and towards this, the labours of the faithful servants of God, who have gone before us, cannot but be of great service. And therefore, I see not
why

why time is not as well spent, in the writings of the noble army of *saints*, and *martyrs*, and *confessors*, as in those of *J. Behmen*, much better than in searching for truth in the *inward depth and ground of the heart*, which is indeed, we see, *deceitful above all things*. *Who can know it?*

A LETTER

A
L E T T E R
T O A
F R I E N D, &c.

DEAR COUSIN,

I HAVE given your book two or three patient readings, which are more than it deserves; and now I sit down to write my thoughts concerning it. You may remember I told you, when at G***, that my late best friend, Mr. *Hervey*, took notice of this author, as a most remarkable *legalist*; and as what he has said concerning him, is as much as needs to be said, I will here cite the passages out of *Theron* and *Aspasio*.

Towards the end of the second dialogue, you will meet with this observation.

Theron. “ Other of your zealous folks I have
“ known, who are all for the sanctifying influence
“ of the spirit; and reckon this affiance on the
“ Saviour’s merits, among the beggarly elements
“ of religion: they scarce ever mention, what
“ Christ has done for us; but insist wholly upon
“ what he does in us.-----When the religious
“ people are so divided among themselves, how
“ can a stranger act? Which opinion shall he
“ choose?

B

Aspasio.

Aspasio. “ Which, *Theron*! let him discard
 “ neither, but associate both.---If the all-gracious
 “ Redeemer has poured out his blood on the cross,
 “ that my guilt may be expiated; and presents
 “ his intercession in heaven, that I may be endued
 “ with the spirit:---If he will be the *meritorious*
 “ *cause* of my justification; and the *operative*
 “ *principle* of my sanctification: why should I
 “ scruple to receive him, in either, in both capacities?
 “ Who would lop off the right hand, in order to
 “ impart the higher dignity, or the greater im-
 “ portance to the left? I would be no partialist in
 “ christianity; neither diminish her dowry, nor
 “ mutilate her privileges.

About the middle of the seventh dialogue, you will again find Mr. *Law* more fully pointed out, under the name of *Ouranius*.

Theron. “ What say you to the opinion which
 “ *Ouranius* so strenuously maintains? that we are
 “ justified, not by the merits of Christ *imputed* to
 “ us, but by Christ himself *formed* in our hearts.
 “ And *Ouranius* is none of your proud or carnal
 “ people: His writings are remarkable for their
 “ strict piety, and his life is as exemplary as his
 “ principles.

Aspasio. “ You know, *Theron*, I have nothing
 “ to do with the persons of men, but with the
 “ truths of the gospel. *Ouranius*, though eminently
 “ devout, may be mistaken: And if this is his
 “ way of thinking, he quite misapprehends the
 “ doctrine of grace.

“ What is written in the oracles of scripture?
 “ *The Lord justifies the ungodly.* Rom. iv. 5. What
 “ is

“ is implied in the maxim of *Ouranius*? He justifies the holy, the heavenly, the Christ-like.-----
 “ *A man is justified by faith*, says the secretary of heaven. Rom. v. 1. He is justified by works, says the pen of *Ouranius*; only let them be works of a superior order, such as are internal, spiritual, and wrought by the operation of Christ on the soul.-----According to this notion, every one is justified by his own love, his own purity, his own zeal: whereas an unerring writer has most solemnly declared, *That by one man's obedience many, many myriads of sinners, even all the redeemed world, shall be made righteous.* Rom. v. 19.

“ This notion, I think, is *legalism* in its greatest subtilty, or highest refinement. It disannuls the merit of Christ; it vacates all *imputation*; and makes our salvation to consist *wholly* in the work of sanctification.”

You see how genteely my late friend has treated Mr. *Law*. I'll allow with him, that *Ouranius* may be *eminently devout*; and so may a *Mahometan* Dervise, or an *Indian* Brachman: But whether such are pious and humble is another question, to which I shall only answer, that God sees not as man sees; for man judges by outward appearances, but the Lord ponders the heart.-----Indeed, I think no work is truly pious, that is not conformable to the divine will; so that agreement, or disagreement with the bible, is the best proof of the piety of any man's writings: And therefore, to make a further discovery, we will now look through Mr. *Law's* piece, and examine it by this criterion.

The book should begin where I have hooked it. Page 3. "Man, who has an eternity within him," &c. &c. for to say, *Man is in a dream, because he has an eternity within him, and therefore he is in a dream*---sounds very odd. Surely, it is sufficient to tell once of his dream, as well as of his sleep.---Read as I advise, and satisfy yourself.----- I should not have taken notice of this little blemish at starting, but that I observe the author is full of *the God within*; and a small trip may perhaps sooner shew his deficiency in this respect, than a larger. This will be a great point gained; for take away the thought of inspiration, and very little that he has asserted, has either scripture, or reason, to support it.

Man is

P. 4. "All that eternity is lost, for which we we were brought into being."] Mr. *Law* has said before, ["We were born into this world--- "to become, either an eternal partaker (*eternal* "partakers, it should be) of a divine life of God, "or to have a hellish eternity amongst fallen "angels;"] *all* that two-fold eternity, therefore cannot be lost.-----Here is another small trip.

P. 4. "Do but suppose a man to govern his "inward thoughts, &c. by this view, of rising "out of the vanity of time, into the riches of "eternity, and then every day has lost all its evil, "prosperity and adversity has no difference."] As this gentleman's holy catholick church is all the world, (see p. 57.) So he has borrowed this notion from his brethren, the *Stoicks*, animated by the same spirit. They affirmed, that pain was no evil; but that a wise man is happy in the midst of

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of the severest torture; I think I have read of one, who, in a horrible fit of the stone, roared out,---
 " Yet *pain*, I will not allow thee to be evil."-----
 Should *Ouranios* repeat the same words in the same condition, his repeating them, as devout as he is, would make me suspect his veracity. Hear what the master says, not to the world but to his disciples,---*sufficient for the day, is the evil thereof.* Matt. vi. 34. Hear what St. Paul says, *If in this life only we have hope in Christ, we are of all men most miserable.* 1 Cor. xv. 19. After such authority, a christian must say nothing.

P. 5. " The spirit of prayer never fails to unite "us to the one only good, &c."] A true faith in Christ unites us to the one only good, and from this proceeds the true spirit of prayer. Without this, the wicked may roar upon their beds, and cry even to the Lord, but as he is not united to them, he will not answer them.

P. 6. " The first man had the breath and "spirit of Father, Son, and Holy Ghost breathed "unto him,---They had breathed their own nature "and spirit into him."] Not their essence I hope; for that is incommunicable: Besides; if so, man was not a creature: But they breathed into his nostrils, or gave unto him a *created* spirit, after their own image, in knowledge, righteousness and true holiness. Gen. i. 26. Col. iii. 10. Eph. iv. 23, 24.

P. 6. Paradise signifies an heavenly state or "birth of life."] In Mr. Law's imagination, I suppose, the word, פֶּרֶדֶס signifies properly an *orchard*, or place for fruit trees. v *Canticles, 4. 13.*

^ divine
^ both as
^ to an
P. 7. "Adam had all that nature, which the
"the angels have; ^ a heavenly spirit; & heavenly
"body."] This our author knew by inspiration;
for the scripture says nothing of it, and reason can
know nothing about it.---From the same source,
too, he must discourse, that the angels have an
heavenly body.

P. 7. "The new world was created out of the
"Chaos, or the ruins of the kingdom of fallen
"angels."] Thus, according to *Ouranius*, the
world was created out of *Devil-ruins*. How then
could the Almighty say of it, when he created it.
It was good, and very good. Gen. i. 31. This is
not only to charge God with being the author
of sin, as to our world, but what is too shocking
to mention.-----Our author goes on ["it was
"necessary, that man should have the nature of
"this new world in himself."] Horrible! the
Devils nature new fashioned, breathed into him by
the Almighty!---The *Manichees* held something
like this; only they invented two principles, the
one the author of *good*, the other of *evil*. Their
account is quite preferable to Mr. *Law's*: The
scripture opposes it; reason cannot fathom it;
what spirit then inspired it?

^ as to
its spirit
& mate-
riality
P. 7. "Adam's body was not made of such
dead earth as we now make bricks of."] Why
not of such dead earth? Is not dead earth good
enough to make a dead body of? If it be, that
earth was sufficient: For Mr. *Law* says ["*Adam's*
body was no more alive in him, than Satan and
the serpent were alive in him."] This was
some comfort too: Though the Devil was in him,
the
^ but the
blessed
Earth of
Paradise
^ as his
first creation.

the Devil was dead in him until after the fall.---
But I must return back.

P. 7. “*Adam* was an angel, both as to body,
“ and spirit, (as he will be again after the resur-
“ rection) yet dwelling in a body and spirit, taken
“ from this new created world.”] We see, ac-
cording to this gentleman, *Adam*, as created, had
two bodies and two spirits; a heavenly body and
spirit, and an earthly body and spirit. Here arises
a great difficulty---Must this earthly body and
spirit, after the resurrection, become a heavenly
body and spirit? One would think it must: and
if so; then *Adam*, after the resurrection, will have
two heavenly spirits, and two heavenly bodies.
Query. How will they differ? or how will he
use them? In this world something might be done,
because they live and die alternately; but there they
must be both alive. Poor stuff! Ah, well-a-day!

P. 8. “He had his trial, whether he would
“ live as an angel; or whether he would turn his
“ desire to the opening the bestial life of the
“ outward world in himself, for the sake of know-
“ ing the good and evil that was in it.”] Query.
What part of the man was this trial put to? the
heavenly nature, or the earthly nature?---Not the
earthly nature, one would think, because that was
dead at present, and so incapable of it. It must,
therefore, be put to the heavenly nature. Now
this is very strange, that the heavenly nature should
first covet earthly things, which yet the earthly
nature could only pursue: It is strange, that it
should choose to die, that the earthly nature might
live.---Good and evil, according to *Ouranius*, was

*or proper
of choosing
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only this
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means of
opening
of it
out-
ward
to glory
of his
ator:*

in the world *before the bestial life was opened in man*: This must be known by inspiration, but not from God; for he says, *all was good, and very good.*

P. 9. "His heavenly spirit, with its heavenly body, were both extinguished in him; but his soul, an immortal fire that could not die, became a poor slave in bestial flesh and blood."] We have already heard, that *Adam* had a heavenly spirit and body; and here we find he had also a soul that could not die. Pray, how came this fifth nature into him? I thought it had been the same with the spirit, which God breathed into man; but Mr. *Law* says, it is not; and upon his principles, it is very hard to know what to make of it.

P. 9. "Redemption is to make that heavenly spirit and body, which *Adam* lost, to be alive in all the humane nature, and this is called regeneration."] Till now I never heard, that redemption and regeneration was the same thing. If it be not too late, I would yet teach him to distinguish.---In redemption Christ purchases his lost creature, and in regeneration he renews it; the one is his work for us, and the other is his work in us.

P. 9. "He who created all things, was only able to bring life again to that celestial spirit and body which had departed from *Adam.*"] It is most true; when man had brought sin and death upon himself, none could redeem him from the guilt, the punishment, and the power of sin, but

but him that created him : none but a God could purchase him ; none but a God could renew him. This is plain from the scripture ; but Mr. *Law*, forsaking that fountain of living water, is for ever hewing out for himself a broken cistern of loose inconsistent principles which no mortal can tell what to make of.

P. 9. " He must be born again of water, because the heavenly body of *Adam*, and of angels, was formed out of the heavenly materiality, which is called water, or the glassy sea."] St. *John* does represent the saints in glory, as standing upon a sea of glass, Rev. xv. 2. but he does not give us the most distant hint, that the heavenly bodies of angels were made of the matter of this sea ; nor, indeed, that they have such heavenly bodies. This is Mr. *Law*'s revelation, and yet it is not without its difficulties. In page 16, he tells us, [" That the *glassy* sea was, by the wrathful rebellious workings of the apostate spirits, broke all into pieces, and became a black lake, a horrible *Chaos* of fire and wrath, thickness and darkness ; a height and depth of the confused, divided, fighting properties of nature."] Now, as our world was made out of this *Chaos*, this must be before the creation of man. How then was the piece of *glassy sea* saved, that *Adam*'s heavenly body was made out of ? --- What pity it is, that Mr. *Law* has not told us !

P. 10. " The necessity of our regaining our heavenly bodies, is the necessity of our eating the body and blood of Christ."] Drive this nail

nail to the head, and we shall have a new argument for the doctrine of transubstantiation, from Mr. *Law's* new revelation.

P. 10. "Our fall is nothing else, but the
 "falling of our soul from this celestial body and
 "spirit into a bestial body and spirit of this world.
 "Our rising out of our fallen state, or redemption,
 "is nothing else but the regaining of our
 "first angelic spirit and body, which in scripture
 "is called, *our inward*, or *new man*."] One would
 think, according to this, that the soul was not
 united to the bestial body and spirit till the fall :
 Now it is very strange, that the bestial body and
 spirit should be part of the man from the creation,
 and yet the soul not united to it.----But he that
 reads Mr. *Law*, must expect to meet with very
 strange things.

P. 10. "We see here the true foundation of all
 "the mortifications of flesh and blood, required
 "in the gospel : It is because this bestial life of
 "this outward world should not have been opened
 "in man."] It is not flesh and blood that the
 gospel requires to be mortified, but the whole
 body of sin, or the corrupt nature which we all
 receive from *Adam*. This corrupt nature contains
 many things in it, which beasts are utterly un-
 capable of; such as pride, ambition, covetous-
 ness, envy, idolatry, witchcraft, &c. &c. To
 make use of the term, *bestial*, instead of *sinful*,
 seems to me, therefore, an abuse of the innocent
 part of the creation, which is not capable of sin-
 ning : It is true, we perceive disorder among them;
 but

^ created
 again in
 Christ
 -sus.

but let this gentleman prove, that it was not a consequence of the sin of man, and then he will have proved, that God was the author of this disorder. If the creature is subject to vanity, it is the sin of man that has made it so.

P. 11. "He lusted to know, and took the ^{his first} means of knowing, what good and evil is in ^{great sin} "the bestial life of this world." There was no ^{con-} evil in our world, till he brought it into it, by ^{sisted in} this, transgressing so easy a commandment: his outward body was as holy as his inward soul, and both stood and fell together: He had no need to be an angel in this world, the name of man was honourable, his own nature was holy, and the world which was given him was also holy; his dominion was great, and all things were put under his feet.

P. 11. "He was to have no feeling of the ^{as an} "good or evil of this world." This is not true; he did feel the good and rejoiced in it; and evil there was none for him to feel, till he had introduced it. ^{angel.}

P. 12. "The angel felt no impressions of heat, "or cold, from the water." Mr. Law knows nothing of the angels manner of acting, and his invention of this tale is as idle, as his application of it.

P. 12. "All the evil of every part of this "world, is to be left to be possessed by the devil, "and his angels." As *Ouranius* derives this world from the devil, so he, at last, leaves it in his hands.---We have had enough of this unsupported
new

new revelation; this castle in the air; now let us see what inferences he gathers from it.

P. 13. "Hence it is plain, that the sin and fall of *Adam* did not consist in a single act of disobedience." That is, it is plain, that the sin of *Adam* was no sin; for *sin*, says the apostle, is the transgression of the law. 1 John iii. 4. and surely, to transgress the law, and to disobey the law must be the same thing.

P. 13. "Nothing of this is the truth of the matter, either on the part of God, or the part of man." That is, God neither gave man a law, nor did man disobey one. This account of the fall tallies to a nicety with what St. Paul says.---By one man's disobedience many were made sinners, Rom. v. 19.

P. 13. "It is plain, too, that the command of God was not an arbitrary command, but a most loving information." This follows the former extremely well. As it is plain, that *Adam's* sin was no sin; so it is as plain, that the command was no command.---And now follows, from page the 14th. to page the 22d. an extraordinary paraphrase of this *no commandment*; which, as it is Mr. Gard's new revelation applied, I shan't need to take notice of, only where it is more explicative than what we have had already.

—A concerning the State He was in, with regard to Law's new revelation outward World.

P. 14. "Till thou hast brought forth a numerous offspring." Query. If *Adam* had not fallen, was his numerous offspring to have been begotten by the inward angelical body, or by the outward body of this world?---One would think it should

should have been by the inward body; for the outward body was dead, till the fall.

P. 14. "A gross corruptible state of things." *that can not stand long before me.*
This is a fine account of the world, as created by God: How daring to put such words into his mouth, after he had said, *every thing that he had made was very good!*

P. 15. "Perpetual scenes of glory and beauty, "were rising and changing thro' all their glassy "sea, meerly at their pleasure." Thus the angels could make what they pleased, and of creatures become creators.---This is fine stuff!

P. 16. "In no hell,--bound by no chains." *but w^t their own natural strength*
You will observe, that Mr. Law, throughout his book, goes upon this Stoical principle, That virtue is it's own reward, and vice it's own punishment. *had awakend.*

P. 16. "Their glassy sea was broke all into pieces." *but this own unbending hardness of spirits.*
This must be a prodigious loss to the persistent angels, as well as to the fallen ones. What could these do without their glassy sea? Here is a fine account of the origin of Chaos! It exceeds this dictate of common sense.---Matter, brought into being, must be a Chaos, till it was brought into form. *made by their own unbending hardness of spirits.*
It overthrows this saying of Moses.---He rested from all his work, which God brought into being, to form out of. Gen. ii. 3.---According to Mr. Law, the devil brought matter into being, not God. O *fine* Manichee! *all much*

P. 17. "A last fire kindled at my word." *shall*
Thus God is made to tell Adam of the destruction of an evil world, before he had made it so by his transgression! After so plain an account, one would think, *thorough*

of this World.

- by purge of floor

think, *Adam* could not have been ignorant of evil.

P. 18. "A life of such days, and years, as in "eternity have no distinction from a moment." I have seen the eternity of God beautifully described, as the *eternal now* of his existence, wherein all things past and future are present with him; but I never met with a Philosopher before, who asserted, that the sempiternity of angels and men was not progressive.-----Now follows, from page the 18th. to the 21st. a *great mystery* not revealed in the bible. I wonder where Mr. *Law* had it! The intent of it is to shew, that, if the devil had not made a *Chaos*, God could not have made such a world as ours: ["For no fruits of vegetables could "have sprung up in the divided elements, but "because they are the divided parts of that one "heavenly materiality, or *glassy sea*, in which angelical fruits had formerly grown forth."]

P. 21. "Eat therefore only of the food of Paradise." Mr. *Law* has forgot that the tree of knowledge of good and evil grew in the midst of Paradise. Infallibility, I find, is consistent with inadvertencies, if not with mistakes.

P. 22. "Stripped of the angelical garment, "that hid," (Hid! it should be *bides*, sure *Adam* was not then slain) "thy outward body under it's glory, thou wilt be forced to seek from beasts a covering." *Adam* sought from fig-leaves, not from beasts, a covering: The Lord God made him a coat of skins, as a type of that righteousness which Mr. *Law* so heartily despises.

P. 22.

Life within thee —
become more naked than any Beast upon Earth from the sight of thy own eyes.

p. 19.
v, p. 20.
if thou knowest of good and evil grew in the midst of Paradise.
eat of this.
me it will undeniably
an open
if be that
life within thee —

P. 22. "This paraphrase I leave to the reflection of the reader."] We see Mr. *Law* was charmed with his performance: This then shall be my

REFLECTION.

HOW weak a thing is man! Who forsaking the fountain of living water, will perpetually be hewing out to himself a broken cistern, which can never hold any! Christ is the light of the world; and he has given us his word, to be a light to our feet, and a lantern for our path; and yet we are continually kindling sparks within, independant of the word without; and charmed with our own dotage, we publish it to the world, understanding neither what we say, nor whereof we affirm! We can talk of a *glassy sea, a ruined Chaos, angelical bodies, heavenly materiality, having its fruits and vegetables much more real than any that grow in time!* We can talk of *beauteous forms, figures, virtues, powers, colours and sounds*, in the heavenly regions, which God has nowhere told us of, and of which the human mind can form no idea! And then, because we understand not what we have been talking of, we imagine our discourse has been wonderfully sublime, and call upon our friends to *reflect* upon our amazing discoveries! Thus we think we have light, when behold obscurity! We think we have brightness, when we walk in darkness! We grope for the wall, like the blind; we grope as if we had no eyes; we stumble at noon-day, as in the night, and we are in desolate places like the dead! The light *wishes*

us is darkness; and then, how great is our darkness?

severe vindictive in P. 22. "The misery, which *Adam* brought upon himself, was not the effect of any wrath of God, inflicting punishments on the disobedient "creatures." This is a very odd notion; how consistent with scripture we shall see presently.

in y^e severity of his wrath at so heinous an offence P. 22. "If *Adam*, contrary to the will of God, "had broke both his legs, and put out both his "eyes, could it, with any shew of reason, have "been said, that God had punished him with lameness and blindness?" As nothing clears up the truth more than an apt similitude, so nothing embarrasses it more than when the things compared are not exactly similar, this will appear very plain, if we substitute a just one in the room of this which is so very unjust:-----Thus if God had prohibited *Adam* to go to a certain place, and to look upon a certain object, under the penalty of having his eyes put out and his legs broken; and if, notwithstanding this prohibition, *Adam* did go, and we afterwards met with him blind and lame, might we not justly say, that God had punished him with blindness and lameness for his disobedience,---Now this was the very case: The fruit of the tree of knowledge of good and evil was delightful and wholesom; *it was good for food, pleasant to the eyes, and much to be desired to make one wise.* Gen. iii. 6. The death that followed was first threatened, and then inflicted upon man as a punishment.

P. 23. "If it be further supposed, that God, "seeing *Adam* in this blind and lame condition, "told

"told him that by the use of a ^{heavenly} certain secret ⁱⁿ his power, his blindness and lameness should ^{not of Love,}
 "be restored: Must it not still be more unreason- ^{or divine}
 "able to charge any thing off ^{which he} his blindness and ^{promised to}
 "lameness upon ^{and by a} the wrath of God?"] Let this ^{messenger}
 be stated thus,---If it be further supposed, that ^{of Love.}
 God seeing *Adam* in this blind and lame condition,
 told him, that he would send his only son to make
 such satisfaction for his offence, as in justice he was
 bound to, and to heal him of his blindness and
 lameness, if he would but come to him, and ac-
 cept of him, as his Saviour; must it not be said,
 that God was an infinitely good being, who, tho'
 he could not love the rebel with a love of compla-
 cency till he submitted to accept of his gracious
 offer; yet, had such an amazing love of pity for him,
 as not only to be willing to be reconciled to him,
 but actually to lay help upon one that was mighty,
 and to give and send the person, who was able
 fully to compleat the work?---That this is a true
 state of the case, I appeal to the oracles of God,
 against Mr. *Law*'s new revelation; and if upon
 examination, this is found to be right, of such a
 being, we may well say with St. *John*---God is
 love.

P. 25. "It has been a great question, how the
 "goodness of God could punish so small an offence ^{by single}
 "with so great a punishment?---Here the sove- ^{act of}
 "reignty of God has been appealed to, and ^{his} this ^{indifference}
 "has set the matter right."] It has been a greater
 question, how God could pardon *Adam*'s sin with-
 out satisfaction, seeing he himself had said,---in the
 day he transgressed dying he should die? God had
 said

said that man should die. *Gen. ii. 17.* The devil had said, he should not die. *Gen. iii. 4.* Without the penalty executed, which had spoken the truth?----So that, not the *sovereignty* of God, but *his truth* has been appealed to; and has clearly proved the necessity of *satisfaction*, and *imputed righteousness*; that God might be just, and yet the justifier of him that believes in Jesus.

P. 26. "The greatest question of all, and which "divines of all sorts have been ever solving, and "yet never have solved, is this. *How* it can consist with the goodness of God, to impute the sin "of Adam to all his posterity?"] Tho' *Ouranius* is so very sanguine, as to assert, that none of our divines could ever get over this difficulty; I can't think that there is the least difficulty in it: For God having created man upright, and placed him in a state of the utmost happiness, why might he not justly establish it as an unalterable law of nature, that man should produce his own species in the same condition with himself, and with the same quality of mind and body?----I believe no mortal can give a just reason why God might not establish such a law at the beginning; and yet, till this is done, that *it may be so*, will remain indisputable; and that *it is so* St. Paul's sayings are quite decisive---By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. *Rom v. 12.*----By the offence of one, judgment came upon all men to condemnation. *Rom. v. 18.*

P. 26, 27. "Men receive their bodies and souls "by birth from *Adam*; they are not imputed to "them from God."] That men receive their
bodies

bodies from *Adam* is very plain, but how they receive their souls is not so clear: It is evident, that the body is not imputed, but imparted; but this is no proof that sin cannot be imputed. *Sin* and the *body* are not the same thing; neither are *sin* and *punishment*, notwithstanding our author's *Stoical* fancy. "We know that *Adam* of earthly flesh and blood ^{cannot} beget children of the same nature ^{bring forth} "with himself;" and we can account for it, without ^{a holy angel} having recourse to *imputation*: But when we see ^{out of him} these children in the same woful condition, before ^{self, but} they have done either good or evil; we cannot up- ^{must} on that footing account for this. Suppose a con- ^{by Condi} demned felon in a goal, should beget a son; we ^{on with} can easily satisfy ourselves, that the lad must be of ^{himself} the same nature with his father: But if, before he has either done good or evil, we should see him confined in the same dungeon, and at last taken and hanged along with his father; we must conclude, that the father's crime was some-how imputed to the child, or the child could not be justly executed: So that all which this gentleman has said of God's not imputing *Adam's* crime to his posterity, ought to be considered as worse than *waste paper*; p, 27. as it tends to give us wrong notions of what we plainly see, plainly feel, and what God has plainly revealed unto us.

P. 27, 28. "It is a glorious and joyful truth, "that from eternity to eternity, no spark of wrath "ever was, or ever will be, in the holy triune "God."] Had our author the least regard for the holy scriptures, as the rule of faith and manners, he would not thus dare to contradict it, in the very

letter of it. Hear what one prophet says,----*The Lord is the true God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.* Jer. x. 10.

----Hear what another prophet says,---*Who can stand before his indignation? and who can abide the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him,* Nah. i. 6.---Hear

what one apostle says,----*He that believeth on the son hath everlasting life; and he that believeth not the son shall not see life, but the wrath of God abideth on him.* Joh. iii. 35.---Hear what another apostle says,----

Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Eph. v. 6.----These are the authors

of my system of divinity: These are the lights that I choose to follow. But *Ouranus* dares to reason against the prophets and apostles. [“ If, says he,

“ a wrath of God was any where, it must be every where; if it burned once, it must burn to all eternity.”] Thus by daring to stare at the sun, he

has lost his eye-sight. Anger in God, is not like the passion of anger in us, perturbation; but 'tis his eternal aversion to sin and impurity: He always hates sin, as he always loves holiness; and when, and where-ever the proper object appears, his vengeance will pursue it. As he is a boundless abyss of all that is good and amiable, he cannot but abhor all that is evil and hateful. Tho' he hates nothing that he has made, he hates sin which he never gave being to; and will severely punish it, both in angels and men. How preposterous, therefore, is it, for the sake of a weak Stoical no-

tion---

p 27
20

tion---*That virtue is its own reward, and vice its own punishment*-----to question whether a righteous God can judge, or a holy God can govern the world. 'Tis a very odd notion indeed, that because God is an infinitely good being, therefore he neither can, nor will punish his delinquent creatures: I should infer the direct contrary.

P. 31. The paragraph that runs thro' the 31st. and 32d. pages of Mr. *Law's* work, is such a mess of crude incoherent stuff, that I have not patience to transcribe it: All that he means, if he means any thing, may be expressed in these few words.---The angels that fell, lost not their being, or essence, for if they had, they must have fallen into nothing, but they lost the rectitude or holiness of their nature: So that all the difference between an angel and a devil is this, the one is a holy, and the other an impure spirit.---How vain then is it, to talk of a *root*, an *eternal root of life*, as something different from the heavenly nature! Who is this that darkens counsel by words, without knowledge? The angelical holiness may be distinguished from angelical essence, as a property that might be lost; but it must not be considered as a distinct person. The blunder lies here.--In considering distinct properties as distinct beings, with the heathen Mythologists; from whom, as a part of his holy catholic church, Mr. *Law*, has made bold to take a good many of his notions.

P. 33. "The angels that ~~fell~~ fell directly into ^{heaven} the horrible depths of their own strong self-tormenting nature, and that was their hell." That is, their sin was their punishment, and they were ^{capable} ~~themselves~~ ^{guilt'd of} ~~heaven in~~ ^{or their own Hell.}

capable of no other: But the scripture witnesses to the contrary----*They are kept in chains of darkness unto the judgment of the great day*, Jude 6.----and by the way, the very mention of *judgment* is sufficient to dash our author's Stoical fancy to pieces: For what occasion for judging, I beseech you, when the person judged is incapable of further punishment? Let us suppose with *Ouranius*, (as he will have the devil to have a body) that *Satan* fell by breaking his own legs, and putting out his own eyes: What occasion for judging, if he was capable of no other punishment, but what was before inflicted upon him-----*Out of thy own mouth will I judge thee.*

which
Body did
not die at
his hands
in question
that had
lost its
heavenly
light

P. 34. "*Adam's* angelical man dwelt in a body taken from this outward world; therefore his soul did not fall directly into the devil's hell, but into a body of earthly flesh and blood." Then, if *Adam's* soul dwelt with his angelical man; and if the body taken from this outward world, in which it dwelt, be the same with the body of earthly flesh and blood, it follows that *Adam's* soul fell into the body which it dwelt in before. This is very odd.

P. 34. "He only found that which he fought, and fell into no other state, or misery, than that bestial life, which his own actions and desires had opened in him: And therefore this outward world stood him in great stead; it prevented his immediate falling into the state of fallen angels." As, according to Mr. *Law's* system, *Adam's* fall implied no more than the bestial life laid open to him; if sin be its own punishment, I cannot

cannot see how man could fall any further. If that was his sin, and that sin was his punishment, (as Mr. *Law* thinks) this outward world could stand him in no stead: He could not fall into the devils hell, nor be liable to be pushed into it: His sin did not do it, and God, (according to him) not being angry with him, would not do it.

The rest of this chapter is intended to prove the necessity of regeneration against the *Arminians* and *Socinians*; in which, as we agree with him, (tho' we differ extreamly as to the nature of the change required) I have not much to object: Only, I cannot but wonder, that he, who has so figuratively explained away the doctrine of the fall, and *Adam* eating of the tree of knowledge, should be so very angry with his oponents for interpreting regeneration in a figurative sense. What he has said under this head is suitable enough; but he should have remembered, if this be a mistake, his adversaries are not the only persons that are guilty.

I wonder, too, that he should think it necessary for the son of God to become man, to bring about this new birth: If none but a God could do this, yet why might not a God do it without becoming man?----Take away the doctrine of satisfaction, and imputed righteousness, and no good reason can be given. Indeed, it was necessary, if we must be purchased before we could be quickened; but then sanctification is not the *whole* of our redemption, tho' it be the end for which we are redeemed. I shall conclude my remarks on this chapter, with a saying of the Redeemer's principal favourite, which I ground my faith upon in this

particular----*This is he that came by water and blood,* blood to expiate our sins, and water to purify our souls; even Jesus Christ; *not by water only;* not by sanctification only, as *Ouranius* would have him; *but by water and blood;* by sanctification and justification; *and it is the Spirit that beareth witness, because the Spirit is truth.* 1 John v. 6. ---- and if the Spirit of truth witnesseth this, the same Spirit cannot witness the contrary.

C H A P. II.

p 407 P. 49. "Thou hast seen, dear reader, the nature and necessity of regeneration." We have seen something of the necessity, but very little of the nature of it: But if we will study it, as it is a real universal change, a vital principle, a gracious habit, the law of God written in the heart, and a real likeness to God and Christ; with God's blessing, and under his direction, we shall be sure to know more of it than Mr. *Law* seems capable of telling us.

Be persuaded therefore fully to believe & firmly to P. 49. "Firmly settle in thy mind this most certain truth, that *all our salvation* consists in the manifestation of the nature, life and spirit of Jesus Christ in our inward new man. This *alone* is christian redemption; this alone delivers from the guilt and power of sin; this alone redeems, renews and regains the first life of God in the soul of man." To settle any thing in our mind as a certain truth, which is contrary to the *written word*, is the ready way to dash ourselves to pieces upon the rocks of error; but that regeneration and

and sanctification is the whole of our redemption; &c. is utterly inconsistent with the word of God. The redemption which we obtain by Christ, was brought about by the payment of a price. *Rom.* iii. 24. *Gal.* iii. 13. *Eph.* i. 7. *Heb.* ix. 12. *1 Pet.* i. 18, 19. *Mat.* xx. 28. *1 Cor.* vi. 20. Regeneration therefore is not our redemption, as it is no price paid for us: It gives no right to heaven, nor is there any *meritorious* connexion between it and a state of glory: Glory is indeed merited, but the merit results not from the new nature, but from our *new head*, Christ Jesus; the price of that lies in him, not in us. In my opinion this error is worse than Popish; for the Papists themselves plead for the merit of Christ, tho' they add their own to it; whereas all merit, but what is lodged in the creature, is utterly excluded Mr. *Law's* system: And what makes this error the more dangerous is, because there is a great deal of truth mingled with it, from which it is hard to distinguish it: For tho' regeneration is not redemption, it is certainly founded upon it; tho' it purchases not the heavenly state for us, it fits us to receive it: It makes us meet to be partakers of the inheritance of the saints in light; and tho' we are not justified by any *inherent* righteousness, yet sanctification always accompanies justification. [" 'Tis therefore, as Mr. *Law* says, a good touchstone, whereby every one may try the truth of his "state;"] and tho' it is not *the whole of our salvation*, yet out of thankfulness for what Christ has done for us, if we are christians indeed, we shall always strive to imitate him; and to have all within

p. 51.
This
may
soul as

in us changed into his spirit and temper; ever remembering, that *if any man has not the spirit of Christ* he is none of his, and that where ever Christ is a Saviour, *old things are past away*, all is become new.

p. 51. P. 52. "But thou wilt say, how shall this great
"work, the birth of Christ, be effected in me?"]

p. 52 Our author's answer is,---be truly willing and desirous of it.---And this is most true, *the desire of grace is the beginning of grace*; but then we must be careful, that we don't take that for grace which is not, and so place our desires upon a wrong object. This is certain, *the gospel is the power of God to salvation*; so that, if the object of our desires is any pretended light *within* which is not willing to be brought to the light *without*, this is sufficient to render it suspicious; and if it agrees not with the light without, it is most certainly counterfeit. The gospel is the instrument of the new birth, and God is the author,---*of his own will begets he us with the word of truth*. Jam. i. 18.---If ever then we should have the image of God, in inward impressions of grace, and outward expressions of holiness, we must look for our transformation in and by the gospel: Nothing else can give us a right notion of the new birth, much less, produce it; never then let us look after gloomy fancies, nor expect it in a new way; but stand by the ways and see, and ask for the old way, which is the good one, and walk in it; and so we shall find that rest for our souls, which is no where else to be met with. Briefly: Let us not grieve the holy Spirit, but observe his motions; let us study the gospel, that we may there-
in

in to see our own lost condition by nature, and the way to eternal salvation by Christ; that so being deeply affected with the one, we may earnestly pursue the other. Would we be transform'd into the image of Christ, let us behold him in in the glass of the everlasting gospel; let us confide in the blood of Christ, there discovered, who thro' the eternal Spirit offered himself without spot unto God, and we shall find *our consciences purged from dead works to serve the living God.* Heb. ix. 14. and when we have found this, we have found regeneration.

P. 53. Herein is the deceit. All would have
 "Christ to be their Saviour in the next world; — *p. 52. hiatus*
 "but salvation, if it is had, must be had in this;
 "if he saves thee, it must be done in this life, by
 changing and altering all that is within thee."]
 'Tis a grievous error, to think to be saved from
 the punishment of sin, and not from the power
 of sin; and 'tis as great an error, to think that
 Christ does not save us by his merits, but puts us
 in a condition to save ourselves by our own works:
 'Tis sad to deny the doctrine of sanctification, and
 as sad to deny the doctrine of justification.

P. 54. "The carnal Jew did not receive, but *p. 53.*
 "crucified his Saviour; because he desired no *ye deep*
 "such Saviour as he was, no such inward salva- *read some*
 "tion as he offered them." St. Paul witnesses of *ye learned*
 the Jews, that their fault was----*Going about to*
establish their own righteousness, and not submitting to
the righteousness of God. Rom. x. 3. They did not *Tha rise*
 much refuse God as the implanter of what they *not only*
 thought inward holiness: For they could thank *It was*
 him — *They*
willed and

him that they were not as other men were; but they were so ignorant of that immaculate purity which the holy law of God requires, and so fond of that holiness which they thought God had bestowed upon them, that they would not come unto Christ for that light and life which they thought was abiding in themselves. They looked upon their own righteousness, *the God within*, as the *whole* of their salvation; and therefore they would not go out to him, who professed *he came to seek and to save that which was lost*.----Does this gentleman think, that all the Jews were profligates, who had no regard for religion? St. Paul witnesses of them to the contrary, *that they had a zeal for God*; and he witnesses of himself, when he was one of them, and persecuted the church, that he was *zealous towards God*, Acts xxii. 3. and had *lived in all good conscience before him*; Acts xxiii. 1. which, I suppose, is as much as Mr. Law has to say for himself.

p. 54 P. 55. "O sad truth to be told! At this day a
 "Christ within us, an inward Saviour, raising a
 "birth of his own nature, life and spirit within us,
 "is rejected as gross Enthusiasm." To reject
 the doctrine of regeneration as gross Enthusiasm is
 very bad; yet I will not pretend to clear *Ouranius*
 of this charge. I could wish he had never written
 of the doctrine of regeneration, unless he had bet-
 ter understood it: The prince of this world, I
 doubt, has ends to gain by it; for we are not ig-
 norant of his devices.

p. 55. P. 55, 56. "This holy Jesus wants nothing
 "but thy own faith, and good will, to have as real a
 "birth,

“ birth, and form in thee, as he had in the virgin
 “ *Mary.*”] It should seem by what our author has
 said, p. 47, 48. that some body had charged him,
 with putting up an inward Saviour in opposition to
 the Lord Christ. This charge Mr. *Law* has de-
 nied; but he here gives room for a charge that is
 full as bad: For if his faith and good will, gives
 Christ as real a birth in him as he had in the virgin
Mary; it will follow, that after such faith and
 good will, he must be as really Christ as he that
 was born of the virgin. What a number of Christ’s
 does he then set up with the Redeemer?---Mr.
Law may be a man of an humble deportment, but
 this does not look like a humble opinion.

P. 57. “ See here the beginning, and glorious
 “ extent, of the Catholick church of Christ! It
 “ takes in all the world. It is God’s unlimited
 “ universal mercy to all mankind; and every hu-
 “ man creature, as sure as he is born of *Adam*,
 “ has a birth of the bruiser of the serpent in him,
 “ and so is infallibly in covenant with God thro’
 “ Jesus Christ.”] As I said before, that Mr. *Law*
 carries merit of works further than the Papists, to
 the utter exclusion of the merits of Christ; so here
 he carries the doctrine of *universal redemption* much
 further than any one I have yet met with. *Armi-*
nus could say, that Christ died for all men; con-
 sidered in the common lapse; but not as obsti-
 nate, impenitent, or unbelievers: that he died for
 all men in respect of the acquisition of salvation,
 but the application thereof is proper to the faith-
 ful: That he purchased salvability for all men,
 but faith and regeneration he merited for none.

Thus

that out-
ward
Saviour
whose His-
tory is re-
corded in
the Gospel

p. 56.

Thus he---but it never once came into his head, that the catholick church was as extensive as mankind, and that Christ as a regenerating principle was put into the heart of every son of *Adam*. But our author pleads scripture for it: St. *John* says, *Jesus is the light that lighteth every man that cometh into the world.* Joh. i. 9.--Right. As the world was made by him, so was the glory of the world, the reason of man; all natural knowledge, all human wisdom, is communicated by him ever since the creation: Every common, as well as every saving gift, is at his disposal; and when this gentleman has proved, that every man that is born into the world has sufficient means of grace; and consequently that the possession of the scripture is not necessary to salvation, nor is it the rule of faith and manners; when he has proved that the profession of the religion of Jesus is not necessary, but that the eastern *Bramin*, the western *Pawaner*, the cruel *Cannibal*, the filthy *Hottentot*, and the frightful *Papous*, have him equally in their hearts, tho' they never heard the sound of his name: When he has proved against St. *Luke*, Acts ii. 47. that no man can be *added to the church*, because every man is born in it; and against St. *Paul*, that all the Infidels in *Rome*, *Corinth*, *Ephesus*, *Colosse*, and *Thessalonica*, were members of the church catholick, as well as those he wrote his epistles to; and that all these are the church of God, which he has purchased with his own blood: I say, when he has proved all this, then I'll freely acknowledge with him, that every man that is born into the world is savingly enlightened: but till then, he must allow

low me to acquiesce in that good old revelation, which has been made known to me by Christ and his apostles; and to pay no regard to any sentiment, which so palpably contradicts it.

P. 57. "But dear *christian*, this happiness is "thine."] How strangely he forgets himself! *Dear man*, he should say; according to him, this happiness no more belongs to the *christian* than it does to the *cannibal*.

From P. 58, to 61, is an earnest call to turn to this light and spirit of Christ, considered as *within* the soul of every man. To which I shall only say, that to talk of the spirit of Christ *within*, before we are brought to the faith of Christ, is to talk directly contrary to scripture, and is an error of the most dangerous consequence. The scripture speaks of all men till they return to Christ, and are followers of him in the regeneration, *as strangers from the life of God thro' the ignorance that is in them*. Christ himself declares of the wicked, that he never knew them; and how then could he be at the *center, fund, or bottom* of their souls, from the beginning. Nay, Christ says, that till he comes and subdues him, the strong man (that is *Satan*) keeps possession; and therefore his goods are in peace. In short; Christ ever enters upon his kingdom by conquest, and till he has overcome he has no possession. God when he adopts his children, and not till then, sends forth the Spirit of his son into their hearts crying *Abba*, father: But if we say, we have fellowship with him, when we walk in darkness, we lie and do not truly.----How preposterous then must it be, to appeal to any *spirit*

p. 59

or

or *light within*, and not to examine it, and our state, by the word of God! Have we not read, that *Satan can transform himself into an angel of light*? And should he do so, and we mistake him for the spirit of Christ, of what horrible consequence might it be to our souls! How might he mislead us into *Stoicism*, *Manicheism*, and *Quietism*; and even make us take his kingdom in this world for the kingdom of God, and the church of Christ!

P. 61. "The pearl of eternity is the light and spirit of God within thee."] Our author comes now, particularly, to shew what is that pearl of eternity, which he thinks *every man in the world* is possessed of. But as I have already said, so I say again, that God has no possession in man, as his restorer and sanctifier, till the glorious instant that he is born of God. As Christ dwells in the heart by faith, the spirit of God as a sanctifier is given to and remains only in the children of God. And if, even in the regenerate, Mr. *Law* understands any thing else by the light and spirit of God, but a new heart and a new spirit given to believers, whereby they are enabled in some measure to mortify their corrupt nature, to imitate Christ, and to walk in newness of life, by his word and spirit dwelling in them: If he understands any thing else by it, but the image of God restored in man, whereby the christian is created after God in knowledge, righteousness, and true holiness; the scripture, which is the only rule I profess to follow, knows nothing of it, and therefore, I cannot acquiesce in it.----But indeed, his notion appears to be the same with the Quakers. Thus says Mr. *Pen*
in

in his *no cross, no crown* (a work that I have by me)
 ---“ The way, like the cross, is spiritual: That is
 “ an inward submission of the soul to the will of
 “ God, as it is manifested by the light of Christ
 “ in the consciences of men.”---If he had said, it
 is an inward submission of the soul to the will of
 God, as it is manifested in his word.---I should
 have liked him: But so it is every where; when
 he speaks of the light of Christ, he speaks of the
light within, exclusive of the word of God upon
 which it is founded; and *Pagans*, as well as *Christi-*
tians, are his vouchers; *Socrates* and *Seneca*, as well
 as Christ and St. *Paul*. However, tho’ they agree,
 as to the light within, there is a great deal of dif-
 ference between Mr. *Pen* and Mr. *Law*, in which
 the former is greatly to be preferred; and tho’ the
 Quakers may give the latter the *right-hand of fel-*
lowship, for his agreement with them in this point;
 yet *Quietism*, and not Quakerism is his profession,
 as will appear further on. *As God is not, cannot be truly*

P. 61. *As God is not, cannot be truly*
 “ This light and spirit, tho’ always found by
 “ within us, is not, cannot be found, felt or en-
 “ joyed, but by those whose whole spirit is turned
 “ unto it.”] Query. When the whole spirit is
 turned unto it, what turns it? It’s self, or God?
 If it’s self; why is it so dangerous to take the de-
 fire of repentance to be the effect of our natural
 sense and reason, as our author represents it. p. 76?
 Can it be dangerous to assert the truth, or does
 God take pleasure in falsehood?---If God turns the
 the whole spirit; how is it that all are not turned;
 seeing all have him equally in the *inward birth* of

the soul, and all are equally *in covenant* with him ?
 ----I have somewhere read, that the doctrines of
 this kind of gentlemen *are not easily represented out
 of their own terms, which are somewhat ambiguous.*
 Indeed, I think there is very little sense to be
 found in them *in their own terms*: However, they
 have this advantage; they are involved in dark-
 ness, and this hides their inconsistency; that which
 has no meaning, cannot be easily contradicted.

P. 62. "Redemption from death was imme-
 diately granted; and the bruiser of the serpent
 brought the light and spirit of heaven *once* more
 into the humane nature." Here our author
 himself can distinguish between *redemption* and the
light and spirit of heaven. How forcible is truth?
 It will sometimes make its way!----According to
 what is asserted in this paragraph, Cain had a trea-
 sure hidden *in the center of his soul*; he had grace,
free-grace, or the supernatural gift, or power of
 God in the soul, when he murdered his brother
Abel. This agrees finely with St. John.----*Ye know
 that no murderer has eternal life abiding in him*, 1 John,
 iii. 5.----According to this, no man is without
 grace; no man is graceless.

solid sense of certain truth of all P. 63. "Hence also we have a plain declaration
 of the true meaning of those scriptures, which
 speak of the renewal and sanctification of our
 souls, *as common to all men*." The scripture
 no where speaks of this operation of the holy Spirit
 as common to all men: 'Tis common to true be-
 lievers only, nor have any but they union or com-
 munion with the seed of the woman.

God, of operation of Holy Spirit, of Power P. 64.
of divine light as of sole necessary Agents
in and also as being things

P. 64. All men are not exhorted, not to quench, resist, or grieve the spirit, nor have all men *the spirit lusting against the flesh*. St. Paul's epistles are not written to all men; but to those, who in the judgment of charity, are supposed to be the *called of God* and sanctified.

p. 63.

P. 64. "When this seed of the spirit, common to all men, is not quenched, but its inspirations suffered to grow-----then we are born again." According to this, one would imagine, that the new birth should be dated from the time that the seed of the spirit is suffered to grow or increase; and yet in p. 68, Mr. Law says, ["when this life is at an end, either an angel or a devil, will be found to have a birth in us."] Is the birth of the angel, then, different from the new birth? No. He says before, ["that the divine life, as the angel that died in *Adam* is born in us by the inspiration of the spirit."] How! Are we born again, when we first suffer the seed of the spirit to grow and increase; and yet not born again till the end of this life!----Are these things so?

p. 64.

P. 65. "The flesh, or the natural man." Is the whole man, till the whole man is renewed; and then arises a spiritual combat, *the flesh lusting against the spirit, and the spirit against the flesh*, so that we cannot do the things which we would.

p. 64.

P. 65, 66 "The Deity has an infinite desire towards the soul of man, to unite and communicate its own riches and glories to it." What while the soul is wholly impure! In scripture God is said to be of purer eyes, than to behold iniquity.

as considered
without
soul of man
Tendency

How then can he infinitely desire communion with the polluted! Our author, surely, should have confined this infinite desire of the Deity, to that spark of light and spirit of God in man, ["which had almost an infinite tendency, and reaching after him from whom he came"]---But persons may be allowed to talk of they know not what, in what manner they please.

p. 65
a natural
strong, &
that eter-
nal light
of spirit of God
from whence
it came forth

P. 66. "He gave his only begotten son, to take the human nature upon him, *in its fallen state.*" This is often said by Mr. Law, and ought to be well explained. According to the scripture, Christ was in all things made like unto us, sin only excepted; but the words----in its fallen state---seem to imply that too: And why might not *Ouranias* make Christ to be really a sinner, along with every son of *Adam*, as well as make his regenerate man as really Christ as him that was born of the virgin?----When we speak of Christ, we should take good heed to our words, and be more ready to learn, than to offer the sacrifice of fools; for such consider not that they do evil. If Christ restores man only as God, as Mr. Law says, why was it necessary, that Christ should become man, that every human creature might be born again. If man must be redeemed by a price, then indeed, it was necessary; but take away the ransom and the necessity ceases, as I think I have said already.

An univer-
sal self-de-
nial

is not

required as a Punishment, is not an In-
vention of dull & morish spirits, but has
its ground & Reason in y^e Nature of Things,
and

P. 67, 68. "A perpetual mortification of the
"lusts of the flesh, &c. is not a thing imposed upon
"us by the meer will of God, but is absolutely
"necessary to make way for the new birth;

"as

“as the death of the husk is necessary, to
 “make way for the vegetable life.”] Where
 sanctification is begun, there must of necessity
 be a mortification of the whole body of sin;
 not as previously necessary to make way for a
 life that was always hid in the soul; but as the
 work of the holy Ghost, who has begun a life
 of holiness in the soul. The truth is, there is
 no such life in the soul of man, till it is begun in
 regeneration: Till then, we are dead in sin, and
 the bondslaves of *Satan*. Eph. ii. 1, 2. *The body*
of sin includes the whole man as corrupted, and
 has not the same place in him, as the husk to
 the grain, so that the comparison is good for
 nothing. I know of no seed that can be sown
 in the heart, but *the word of the kingdom*, as our
 Lord says in his parable.----We may easily per-
 ceive, that our author's view is to refine the
Arminian doctrine of *universal redemption*; and to
 take off that insuperable difficulty which it la-
 bours under.---If salvability is purchased for all,
 how is it that all have not equally the means
 of grace?---For it is well known, that the
 lively oracles are not in the hands of nine parts
 in ten of the world; nor one tittle of christia-
 nity made known unto them.---To get over
 this Mr. *Law*, and the *Quietists*, have substitut-
 ed *an inward light* instead of the *holy scriptures*;
 which they suppose every man in the world to
 be equally possessed of, and thus salvability is
 equally purchased for all; and Jews, Turks,
 Infidels, Hereticks; and Christians, are all in

the same condition. This puts me in mind of the dog in the fable.---A dog swimming over a river, with a shoulder of mutton in his mouth, sees the shadow of it in the water; thinking to secure both, he chops at that, and loses the joint out of his mouth.----Thus this gentleman, to seize salvability for every man, has sunk his own religion.

P. 68. "Wisdom and heavenly love will grow
"up in thee, if thou givest but true attention
"to God present in thy soul."] Thus in many places, the seed of life always hid in the soul of every man, is interpreted to be God himself by Mr. *Law*; and consequently, as this seed grows up, the man becomes a God. A very humble opinion truly!

p. 68 P. 69. "Thou needest not, therefore, run
"here or there, saying, where is Christ? Thou
"needest not say, who shall ascend into heaven;
"that is to bring down Christ from above?
"Or, who shall descend into the deep, to bring
"up Christ from the dead? For, behold the
"word, which is the wisdom of God, is in thy
"heart."] The apostle adds---*That is the word of faith (i. e. the gospel) which we preach* Rom. x. 8.---Had *Ouranious* paid the least regard to this, his new revelation could not have been so utterly inconsistent with the holy scripture.

as P. 69. "It is there, a speaking word of God
"in thy soul; ~~as~~ as soon as thou art ready to
"hear, this eternal speaking word, will speak
"wisdom and love in thy inward parts."] Mr.

Law

Law may spare his pains; for it is not in his power, nor in any man's upon earth, to shew how the spirit works faith in the heart. The methods of grace are obscure as those of nature: *Who knows the way of the spirit? or how the bones grow in the womb of her that is with child? Even so thou knowest not the works of God, who makes all.* Eccle. xi. 5.

P. 69. "The heathen philosophers were partakers of a divine life; the apostles of a ^{These} ~~Christ~~ ^{apostles} ~~Christ~~ ^{the} ~~Christ~~ ^{they} within: Though they had not the written gospel, they preached the gospel, ^{had not} ~~written~~ ^{of Law, or} ~~ten in their hearts."~~ ^{written} Thus *Socrates* and *Plato* ^{gospel to} were as much apostles as *Peter* and *John*: This gentleman, and *Mr. Pen*, the Quaker, have ^{written upon} given some account of their doctrines; and as ^{their hear-} for their practice, they are best described by *St. Paul*, in his first chapter to the *Romans*. ^{has not} ~~having~~ ^{God} ~~they~~ ^{found}

P. 70. "In the christian church, most illiterate ^{God} ~~men~~ ^{they} ~~men~~ ^{found} and women have attained to deep understanding of the mysteries and love of ^{that} ~~God~~ ^{was} in *Christ Jesus*." Not without the written word I suppose. *Christian church*! The gentleman forgets himself, *Mr. Law's* church contains every man in the world. ^{there} ~~in all ages amongst~~ ^{hath been}

P. 71. "Wherever this seed of heaven &c." ^{ye not} ~~Take~~ ^{God} ~~this seed of heaven~~, to be the written word of God, and then this page may pass without a remark. ^{who}

P. 72. "All that the gospel teaches, is not ^{p. 71.} ~~got by hear-say."~~ ^{of sin} Yes, but it is, ⁱⁿ ~~though inwardly known.~~ ^{grace} Faith comes by hearing, and ^{of life &} ~~hearing by the word of God,~~ ^{death &c} *Rom. x. 17.*

P. 72. "The pearl of eternity, is the church, "or temple of God within thee." As Mr. Law had before determined this pearl of eternity to be God himself present in the soul, methinks he had much better have made the soul, the church or temple: To be both God, and the temple of God, sounds a little oddly; and as odd is his interpretation of our Saviour's saying, *Jon. iv. 23*---*Shall worship in spirit and truth*---*In spirit*, and so not like the *Jews*, whose worship consist in carnal ordinances imposed upon them till this time of reformation. *In truth*, and so not like you ignorant *Gentiles*, who worship you know not what. Their worship shall cease, because it is carnal; and yours shall cease, because it is false.---Is not this our Lord's meaning?

p. 72
of which
Thou
mayst
drinke
live for
ever,

P. 73. "In the midst of it is the fountain of living water." Christ is the bread and water of life, of which whosoever eats and drinks lives for ever. *He that comes to him shall never hunger, and he that believes on him shall never thirst.* John vi. 35. So then to eat Christ, and to drink Christ, is the same as to come to Christ and to believe in Christ. Let no man, therefore, look for Christ in himself, till he has received him: Yet let him remember, that while he is in the visible church, Christ stands at the door and knocks; he is not yet come in, but he calls; and if any man hear his voice, and open the door of his heart to let him in; he will come in unto him, and sup with him; he will bear his sins for him, and be a partaker

partaker of all his afflictions; *and he shall sup with him*; shall be clothed in the robe of his spotless righteousness, and be a partaker of all his heavenly graces. This is plain from the scripture, why then talk we of *real experience*, in a living sensibility?----Words without a meaning; thick darkness, and therefore not proceeding from *the light of the word*.

P. 73. "There the Birth, &c. of Christ
 "are not merely remembered, but inwardly found
 "and enjoyed as the real state of thy soul."]
 How inwardly found and enjoyed? This is cer-
 tain; if we have been planted together in the
 likeness of Christ's death, we shall also in the
 likeness of his resurrection: Knowing this, that
 our old man is crucified with him, that the
 body of sin might be destroyed, that hence-
 forth we should not serve sin; but that, as he
 was raised up from the dead by the glory of
 the father, even so we also should walk in new-
 ness of life. Thus we have communion with
 him in his death and resurrection; but then
 this is a fruit, not inwardly found in the soul,
 but *planted* there. 'Tis peculiar to those who
 follow Christ in the regeneration; to such as
 St. Paul's epistle was written to.

P. 73, [74. "When once thou art well ground-
 "ed in this inward worship, thou wilt have
 "learnt to live unto God above time and place."]
 Thou wilt have no need of outward days, nor
 outward ordinances; ["every day will be sun-
 "day to thee, and wherever thou goest thou
 "wilt

*which
 hath for
 lowed it
 in of Reg-
 neration*

12.73

"wilt have a church, a priest, and an altar
 "along with thee---Every thing thou doest is
 "a song of praise, and the common business
 "of thy life is a conforming to God's will on
 "earth, as angels do in heaven."] Here is
 something very curious: Mr. *Law*, as a mi-
 nister of the church of *England*, has not chosen
 to express himself so fully as some of his bre-
 thren, the *Quietists*. Take the following from
 one of them.-----"At length the soul, after long
 "travel, enters into rest, into a perfect *quietude*.
 "---Here it is wholly employed in contem-
 "plating it's God: It acts no more, thinks no
 "more, desires no more; but lies perfectly open,
 "and at large, to receive the grace of God;
 "who by means thereof, drives it where he will,
 "and as he will.

"In this state it no longer needs prayers, or
 "hymns, or vows: Prayers, where the spirit la-
 "bours, and the mouth opens, are the lot of
 "the weak, and the imperfect. The soul of
 "the saint is as it were, laid in the bosom,
 "and between the arms of its God; where,
 "without making any motion, or exerting any
 "action, it waits and receives the divine graces.
 "----It then becomes happy: Quitting the ex-
 "istence it before had, it is now changed, it
 "is transformed, and as it were sunk, and swal-
 "lowed up in the Divine Being; insomuch as
 "not to know, or perceive it's being distin-
 "guished from God himself." *Fenel. Max. des*
Saints.-----This *Fenelon*, *Michael de Molinos*, and
Jacob Behmen, are great men with Mr. *Law*.

P. 74. "This pearl of eternity, is the peace
 "and joy of God within thee."] God says,
 there is no peace to the wicked: *Ouranius* says,
 ["Thou hast peace in thee, but it can only
 "be found by the manifestation of the life and
 "power of Jesus Christ in thy soul."] Can
 we hesitate which to believe?---Mr. *Law* says
 further that ["Thou art poor, and blind, and
 "naked, and empty, while all the riches of
 "eternity, the light and spirit, the wisdom and
 "love, the peace and joy of God are within
 "thee."] This is exceeding strange! But I
 choose rather to think with St. *Paul*, *That in*
me, that is, in my flesh, dwells nothing that is good;
 and consequently, that this light and spirit,
 wisdom and love, peace and joy of God, rightly
 understood, are not in *the birth of the soul*, (as
 Mr. *Law* calls it) nor ever can by any means
 be found there; but are peculiar to the rege-
 nerate, and planted in their hearts who are
 born of God.---This search after grace, in *the*
root, fund, or bottom of the soul, before regene-
 ration, and in order to regeneration, is much
 like the search after the philosophers stone:
Ouranius must be an *Alchymist* in religion.-----
 But supremely ridiculous as it is, the case is
 so very serious, and the consequence of a mis-
 take so very fatal, that it is scarce decent to
 laugh at it.

P. 75. "Thy first thought of repentance
 "or desire of turning to God, is thy first dis-
 "covery of this light and spirit of God with-
 "in

*the Voice of
Languages*

in thee. It is the word of God, thy dear Immanuel, who is beginning to preach in "thee."] As Christ, according to Mr. Law, is *always* in every man that is born into the world, how happens it, that he is not always thus preaching in every one? How is it that he, at any time lies dormant? One would imagine, *the call* to repentance, should be the voice of Christ within; and *the desire* of repentance, should be the souls answer to that call: So it seems our author thought once. ["The son

*living
striking
knocking*

"of God says he, is already within thee, calling at the door of thy heart; and wanting nothing but thy own faith, and good will, "to have as *real* a birth in thee as he had in "the virgin Mary." p. 55.] How is it then, that this desire, or good will, must now be the work of Christ within thee, which was before said to be thy own work?----To be sure, every man living has a conscience,---*their thoughts are accusing, or excusing*.----There is a law of nature in the minds of men, which is a rule of good and evil to them: Every man may keep it better than he does; and for not keeping it, he shall at last be condemned. 'Tis this shall render all men inexcusable, *Rom. i. 18--32. and ii. 1.* And the same conscience, that accuses men for sinning in this world, shall also live in them and accuse them in the other. Shall we then say, because the damned have consciences, that Christ is in their souls? How forcible are right words! How far does the good old revelation of St. Paul, exceed the preaching of Mr. Law?

P. 77. "Now all depends upon thy right ^{obedi}
 "submission, ^{ence} to this speaking word of God in
 "thy soul. Stop, therefore, all *self-activity*: - ^{hiatus}
 "Let it *enlighten, teach, frighten, torment, judge*
 "and *condemn* thee, as it pleases. ^{rest} Stand sted-
 "fast in this state of preparation, thus given
 "up to the spirit of God, and then the work
 "of thy repentance will be wrought in God."] Here we have the quintessence of *Quietism*; which that you may the better understand, take the following account from Mr. *Chambers*.
 ---"The name is taken from a sort of abso-
 "lute rest and inaction, which the soul is sup-
 "posed to be in, when arrived at the state of
 "perfection. To arrive at this, a man is first
 "to pass through the purgative way; that is
 "through a course of obedience, inspired by the
 "fear of hell: Hence he is to proceed into
 "the illuminative way, before he arrive at per-
 "fection; to go through cruel combats, and
 "violent pains; *i. e.* not only the usual drynes-
 "ses of the soul, and the common privations
 "of grace, but infernal pains. He believes
 "himself damned; and the persuasion that he
 "is so, continues upon him very strongly fe-
 "veral years. *St. Francis des Sales*, say the
 "*Quietists*, was so fully convinced thereof, that
 "he would not allow any body to contradict
 "him therein.---But the man is at length, suf-
 "ficiently paid for all this, by the embraces of
 "God, and his own deification."

"The sentiments of the *Quietists*, with re-
 "gard to God, are wonderfully pure, and dis-
 "interested.-----"

“interested.---They love him for himself, on
 “account of his own perfections, independently
 “of any rewards or punishments: The soul ac-
 “quiesces in the will of God, even at the
 “time when he precipitates it into hell; inso-
 “much that, instead of stopping him upon this
 “occasion. *B. Angelo de Toligny* cried out,----
 “*Haste Lord! To cast me into hell! Do not de-*
 “*lay, if thou hast abandoned me, but finish my de-*
 “*struction, and plunge me into the abyss.*”---*Cham-*
bers's dictionary upon the word *Quietism*.-----
 I hope you will not expect, that I should prove
Toligny's prayer for damnation, contrary to the
 gospel.

P. 78. In imitation of Mr. *Law*, that we
 may be secured from such great and pernicious
 errors, we will fix upon two great infallible
 and fundamental truths, which will be as a rock
 for our faith to stand upon.---First, that through
 the whole nature of things, nothing can do, or
 be, a real good to our souls, but what gives
 them a right to heaven, and a fitness for it.---
 Secondly, that Jesus Christ only, as published
 in the gospel, can give us a right to, and pre-
 pare us for that everlasting mansion. The for-
 mer he does by his purchase; the latter he does
 by his spirit.---If we let these sayings sink deep
 into our hearts, we shall look further than in-
 to ourselves for *the whole* of our salvation; and
 shall never think of meriting heaven by any
 righteousness of our own. Such sentiments will
 keep us safe from *Manicheism*, *Stoicism*, and *Qui-*
etism;

tism; and will teach us the true difference between *justification* and *sanctification*, which must always go together.

P. 79. "Man by his fall",] not only lost his holiness, but the favour of God; and both must be restored, or he cannot be saved, future holiness, supposing it perfect, cannot make satisfaction for past faults; nor is Mr. Law yet arrived at such christian perfection. *P. 70 had broke from his melancony his proper place in God & therefore*

P. 80. "The law was a schoolmaster, to *as* *his proper operation of God* *was not in* *him.* bring us to Christ."] As it delivered us over to the merit of Christ, *that we might be justified by faith.* Gal. iii. 24.

P. 80. "On the day of Pentecost, a new dispensation of God came forth; which, on God's part, was the operation of the Holy Spirit in gifts and graces upon the whole church." That is according to Mr. Law, the whole world, and every humane creature. (see p. 57) This is the first time that ever I read, that the Holy Ghost, on the day of Pentecost, fell upon every body. How strangely Mr. Law forgets himself! according to him, p. 81.

["The Holy Ghost was given to be a comforter, a teacher and a guide to every body; *the Church* *who should* *it* and to abide with them for ever.]

P. 82. What our author says of *self*, as opposed to the kingdom of Christ, is well enough, if rightly understood: But he is so extremely obscure, that it is hard to come at his meaning. 'Tis highly reasonable, as Christ died not for himself but for our redemption, to purchase our

our pardon, and to justify our persons in the sight of God; and as he rose again, to make it appear that he had done our business, and went into heaven to manage our cause for us; so we should live to justify Christ in our professions of him, and conformity to him, in the design of his death and resurrection. This is the apostles argument, when he says that Christ died for all, that they which live, should not henceforth live to themselves, but unto him which died for them and rose again. But here I am in some pain for my author, lest as the serpent deceived Eve by his subtilty, so his mind also should be corrupted from the simplicity that is in Christ; lest he should be earnestly pursuing *self*, when he thinks he is denying it. The apostle assures us, that the gospel which he preached, was mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing which exalts itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ. But does Mr. *Law* shew this submission to the holy scripture? Does he not dare to contradict it, in the very letter of it? and to set up a light within (a new revelation of his own, concerning the nature of God, the creation and fall of angels and man) in opposition to it?---If *self* appoints the rule, *self* is served in the execution of it, let it be executed ever so severely. The priests of *Baal* served themselves, when *they cut themselves with knives, and lances till the blood gushed out upon them*, as much

much as if they had been dancing round their idol. Briefly: God requires nothing of us but obedience to *his will*; if we observe that, we honour him as a sovereign Lord; but if we alter what he has commanded, or set up a *light within* in opposition to it; he rejects all our service, as done, not to him, but to the conceit of a naughty heart, which by nature is no God.

P. 82, 83. Our author here gives us the reason why man must be a *Quietist* in the first act of regeneration; or, in his own language, why he must be *retired, silent, and passive*, when the call of God to repentance first arises in his soul; and it is briefly this. [“Man till then, “in his own will, reason, judgment, &c. is an “enemy to this work of God beginning in “him; and therefore they must be silenced, “and suppressed.”] Here I would ask, by whom must they be silenced and suppressed? By God, or man?----If by God; what then is he teaching; and what profit is there in all that he has said?-----If by man; how comes it to pass, that the old man is so very submissive, before he is made so? And that he who afterwards dies so hard, should yield possession without striking a blow?---The truth of it is, these carnal imaginations make sad work in every part of religion: The mistake lies here.-----Mr. *Law* imagines, that the spirit or new creature, which he supposes to be in man from the beginning, and now begins to act in him,

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is a different being from the bestial nature that was before alive and active; whereas, it is not a different being, but different qualifications; it is a change from sin to holiness. 'Tis not any portion of the essence of God; but man renewed after the image of God: 'Tis the *same* man that was unsanctified, that is sanctified. The spirit of God enlightens his understanding, renews his will, and purifies his affections; so that he knowingly, willingly, and chearfully, gives himself up to the Lord Jesus, to be saved, taught and governed by him. Thus the gracious nature is active from the first instant of its existence; and because man is sanctified in every part, and yet but in part; because, though the dominion of sin is destroyed, yet there is left in the best some remainders of sin; hence the spirit lusts against the flesh, and the flesh against the spirit, which hinders our doing the things that we would.--- This is the gospel-account confirmed by experience; so that a man, without renouncing the scripture and common sense, cannot become a *Quietist*.

P. 84, &c. "When our Lord says, *except a man hate his father and mother, yea, and his own life, he cannot be my disciple*; it is because our best tempers are full of the imperfections of our fallen nature."] It is because Christ is to be preferred before every thing in this world; and were our tempers ever so divine, this would still be required; indeed they could

~ yet carnal y

could not be divine, unless they came up to it. We have already seen, from Mr. Chambers, that the *Quietists* affect to talk of a very disinterested love to God, without any regard to rewards, or punishments; and we every where see enough of it in Mr. Law: But what I most wonder at, is, his turning every thing into mystery and darkness; even this plain saying of our Lord is talked of unintelligibly. [“The

“love of an unregenerate person towards his father and mother is to be hated.”] What mortal can understand it? The love of our parents, and even of ourselves, is not taken away by regeneration; but the affection is rightly ordered, or kept in its due place: A supreme love for God and Christ must, and is preferred before it; and when it is preferred before it, the lesser love in comparison will always be despised, and so in the gospel is very properly termed *hatred*. Thus the Master explains himself---He that loves father or mother, more than me, is not worthy of me; and he that loves son, or daughter, more than me, is not worthy of me. Mat. x. 37.

P. 85. “Our life is to be hated: It is a “legion of evils;—a monstrous birth of the serpent, the world, and the flesh.”] Thus human life is turned into a mystery! The legion of evil lies in ourselves. Life is the gift of God, and his mercy to us; a time allotted us to prepare for death, so not, in this sense, to be hated: Yet it must be freely parted

p. 84 or
natural
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Love, full of
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p. 84 - own

It is as impossible to live to our own life & to the life of the world as for a body to move two contrary ways at the same time.

ed with, when Christ, and the defence of his truth calls for it; to keep it then will be to loose it eternally. If [" it be impossible to live " the life of God while we live upon earth."] Regeneration cannot possibly happen in this world; and if not, the world is in a sad condition. P. 85. " We must forsake all that we have, or we cannot be Christ's disciples; because " all that the natural man has, is in the possession of self-love."] A gloomy idle story. We must forsake all that we have in this world, when Christ calls for it; because nothing is worthy to be compared with him, and the glory to be revealed: Our goods are our property, and we ought to use them as our Lord requires; but when Christ and goods come in competition, goods must go, or we are ruined for ever.

P. 85. " Self-love, in all that it has, is " earthly sensual and devilish."] Not so: Self-love is planted in us by the God of nature; and therefore, when rightly ordered, is good: It is the rule of our love to our neighbours.

p. 85

P. 86. " *As having nothing, yet possessing all " things.*"] Not that christians have a right to other people's goods; for then, how have they nothing? But because all things between life and death are for their good: *Whether Paul, Apollas, or Cephas; whether the gifts of the prime lights of the church; or the common gifts of the world; of universal nature; all are yours;*

yours; for your advantage; because *ye are Christ's*; who has purchased these things; and *Christ is God's*; who has given him possession.---This is plain enough.

P. 86. "Many years did not pass, before "*Satan* got footing in the church." Our author continually forgets his own idea of the church,---*all the world*---I doubt there can no time be named, when *Satan* had not some footing there. I wonder whether Mr. *Law* "takes "great care, and prays daily, to have commu- *and self*
"nity of goods, in himself."---It was once in *to one*
the church of *Jerusalem*; and there it was ne- *this heart*
cessary, at that time, for many reasons; but e- *one spirit*
ven then, it went no further; for St. *Paul* and *restored*
St. *James* inform me, that there was then rich men in the church, which could not be, if there was none that had any property.

P. 87. "Love is alone that spirit, which "can enter into heaven." None can enter into heaven without love, to be sure. *Charity never fails*; but yet it ought to be distinguished from him who possesses it.

P. 87, 188. "If *all* self-love is to be renounced, why are we commanded to love "our neighbours as ourselves?" Easy as Mr. *Law* thinks the answer; it is very plain he could not reply, without allowing that there may be a *self-love* in and for God; and if such a self-love may be, how then is *all* self-love renounced? The truth is, as I have said before, grace does not destroy the powers of our

soul, but renews them, and teaches us how to order them aright; and so we love ourselves, and our neighbours as ourselves, in subordination to the love of God.

P. 87. 88. *one, supreme Law to all intelligent Beings of all kinds by which a Law to all eternally him*
 P. 88. "The ^{unchangeable} rule is this, that God alone is to be loved for himself, and "all other beings only in and for him." The sum of the law is this,-----*Thou shalt love the Lord thy God, with all thy heart, and with all thy mind; and thy neighbour as thy-self.*-----The Master's abridgement of the commandments, is infinitely preferable to Mr. Law's. This Christ has fulfilled for us; and, if we are christians indeed, this he is writing in our hearts; and when he has finished the writing we shall be fit for heaven, and not before. But if a man must depend upon his own works, and is an apostate till he is sinless, who can be saved?

P. 89. "Loving any creature in and for God, is when we love it *only* as it is God's "work, image, and delight." Then, if ["the creature is not in God, is a stranger to him,"] We are not bound to love him.

has lost if Life of God in it self when ever its Love does not thus begin and in God.
 How does this agree with our Lord's command.----*Love your enemies, do good to them that hate you, and pray for them that despitefully use you, and persecute you.*---We love the creature rightly, when we love it as God commands us, and because he commands us.

P. 89. "Self is not only the seat and habitation, but the very life of sin." How obscure is this! *Self* is not sin, as *self*; for then

then God should be the author of sin: But, since the fall, *carnal self* is become the seat and habitation of sin; 'tis there sin lives and reigns.

P. 90. "Christians ^{might} may as well part with "half the articles of their creed, ^{or but.} ~~and~~ by halves ^{half believe} "enter into these self-denials." What signify the articles of the creed to christians, if all ^{them, as to} the Pagans, Turks, and Jews, are members ^{really re-} of the catholick church as well as themselves? ^{use or} If this be true, they may part with *all* if they please, without changing their state. ^{but}

P. 90. "Our redemption is this new birth; "if this is not done, or doing, in us, we are "still unredeemed."] Our redemption is not the new birth, but the new birth is the end of our redemption; so that if this is not done, or doing in us, Christ has not taken possession of us; and till he has taken possession of us, we can have no assurance that we are his redeemed ones.

P. 91. The paragraph here, is answered in the remark on page 67, 68. ^{Hence we learn why}

P. 92. "People are the worse for their ^{all} "mortifications, because they mistake the whole "nature and worth of them."] If this be true, I fear Mr. *Law* speeds but badly. He mistakes the mortification of flesh and blood, for the mortification of the whole body of sin. He likewise mistakes mortification as a preparative to sanctification; whereas, dying to sin, and living to righteousness, are the two parts

of sanctification, and the one as necessary as the other. *They practice them for their own sakes, as things good in themselves. They think them to be real paths of holiness, and so rest in them, as the indulgences are Popish indulgences.* It had been good for Mr. Law, if he had not looked into the writings of these people: He has a gloomy turn of mind, and they have proved too hard for him.

P. 92, 93. "There is no avoiding this fatal error, but by deeply entering into this great truth, that all our own activity has no good in it, but as it turns us to the light and spirit of God." That is, be persuaded that Quietism is right, and then you will never think too highly of your own works. But for the life of me, I cannot see this: It seems to me but an artful trick of the prince of darkness, to put the merits of Christ out of the question; to teach us to look for salvation in ourselves; and under a pretence of humility, to aspire even to Godhead. However, this is a ready way to be fixed in Quietism.----*all our own works can do no good in us. A leads of a in this manner* Persuade yourselves, that it is right; and then no body will be able to satisfy you, that it is wrong.

P. 93. "All we can do by our own activity, is like the man stretching out his withered

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"ed hand, the rest is the work of Christ."]
 I am apt to think Christ was at the bottom of this too. If Christ had not restored the withered hand, I fancy the man could not have stretched it out. When he said *Lazarus* come forth, if his all-powerful word had not given life to *Lazarus*, I suppose *Lazarus* would have remained in his grave.-----But here lies the mischief on it: *Lazarus*, being made alive, came forth; and the man's withered hand being healed, he stretched it out; thus the gift was God's, and the act was their own: And so are our works after regeneration; and if we place all our salvation in them, it is as good we placed merit in them, for it comes to the same thing.

P. 94. "This truth is easily consented to
 "---But this is not enough. It is to be apprehended in a deep, full, and practical assurance." This is what I said before,---persuade yourselves that it is right, and then nobody will be able to satisfy you that it is wrong. I don't like such advice; it looks like a sly fetch of the old serpent, to seduce and fix the mind in error. But there is one good rule to avoid it.---Be persuaded of the truth of nothing in religion, *with a deep, full, and practical assurance*, but of what God speaks in his word. *Trust not in man*, whatever appearance of sanctity he may put on; *for every man is a liar.*

p. 93.

P. 94.

is constantly turned towards God in Faith, Prayer, Desire, Confidence, & Renunciation to him.

P. 94. "It will keep the soul fixed." That is, persuade yourself that this principle is right, and it will keep your soul fixed in Quietism, till at last you commence---Hold, not too severe.

P. 95. "It will fix and ground the soul, in a true and lasting self-denial." Not so; but under a pretence of humility, it will persuade the soul, that it is putting off itself and commencing a God; that it's knowledge is vastly increased; and that, in some degree, it apprehends the *all* of God.----The very same promise the devil made Eve-----*Ye shall be as Gods.*

P. 95, 96. "It brings a kind of infallibility into the soul." Fine fruit of self-denial! Of this we have many clear proofs in Mr. Law; who delivers his own sayings as oracles, without appealing to other authority, as if he had been by at the time of creation; and who dares to contradict the express word of the Lord: Who presumes to have the knowledge of the ALL of God, which cannot be imparted to any creature; and whom no man has seen, nor can see: "Who talks of seraphic love which introduces the creature into "the ALL of God;" and consequently, makes it as much God as God himself.----This is the humble Mr. Law.

P. 96. "There is but one salvation for all "mankind." And that is Christ, as revealed in the gospel; *neither is there salvation in any other; for there is no other name under heaven, whereby*

whereby we can be saved; so that if *Jews, Turks,* and *Infidels* are saved, it must be by him. As to saying any further, let God judge those that are without, our business is with those that are within. He has not sent us into the world, to judge the world, but to fly from the wrath to come, and to secure our own salvation.----
 "The life of God in the soul," is the consequence of this salvation, and not the salvation itself: "The life of God in the soul," is not the essence of God himself given to man, but holiness wrought by his spirit. p. 96

P. 96, 97. "This is God's good will to all Christians, Jews, and Heathens. They are all equally the desire of his heart; his light continually waits for an entrance into all of them; his wisdom cries, she puts forth her voice, not here or there but every where, in all the streets of all the parts of the world." This gentleman is a great stickler for *universal redemption*, but to get over all difficulties, he is forced to forsake his bible; for it is certain, that this is not every where, in all the streets of all the parts of the world. But I reckon that christians who are sticklers, for *universal redemption*, would much rather he had put the Jews and Heathens under uncontracted mercy. He has strove to improve their scheme; and because the old revelation would not do, he has invented a new one, for that purpose; and if the light within, must be the universal guide, no doubt but he thinks he

he has sufficient authority. That all men have equally the means of salvation, is not true, if the scripture be that means; for thus says an inspired prophet-----“He shewed his word
 “unto *Jacob*, his statutes and his judgments
 “unto *Israel*; he has not dealt so with every
 “nation, and as for his judgments they have
 “not known them.” *Psal.* cxlvii. 19, 20. “Thus
 “also says an inspired evangelist,----The Lord
 “added to his church, daily, such as should
 “be saved.” *Acts.* ii. 47.

P. 9. 6
 or Life.
 of God in
 of Soul

P. 97. “There is but one possible way for
 “man to attain this salvation,”] And that is
 faith in Jesus Christ, which when ever the Hea-
 then or the Jew embraces, he is a Heathen,
 or a Jew no more; but the lost sheep is found,
 and the shepherd has it upon his shoulders:
 Thus as salvation is one, the way is one.
 In a word: the way to salvation, is to be a
christian indeed; and he is a *christian indeed*, who
 seeing his own lost condition by nature, and
 the misery that sin has brought upon himself
 and the world, flies from the wrath to come,
 and lays hold upon Jesus Christ by a true and
 lively faith, looking by him, and by him a-
 lone, to be saved; and who, having received
 of his fulness, and grace for grace, goes on in
 the way holiness, and with holy violence pres-
 ses into the kingdom of God.----This is the
 generation of them that seek thee; of them
 that seek thy face, O God of *Jacob*!----There
 is no soul turned to God, that is, not turned
 to

to him in Christ; nor does God regard the desire of any soul, that does not to seek to him in the way which he has appointed.----*I am the way, and the truth, and the life, says Christ, no man can come unto the Father, but by me.*

P. 98. "Suppose this desire to be awakened, and fixed upon God, though in souls that never heard, either of the law, or the gospel; and then the divine life, or operation of God, enters into them."]

When we suppose this, we suppose that the law and the gospel signify nothing. We may suppose every man to have a conscience, and that conscience to be sometimes awakened; but that any soul should desire to return to Christ, who has never heard of Christ, is, humanly speaking, impossible.----

How should they call upon him, in whom they have not believed? And how should they believe in him, of whom they have not heard? And how should they hear, without a preacher? And how should they preach, except they be sent? As it is written, "How beautiful are the feet of them, that preach the gospel of peace, and bring glad tidings of good things." Rom. x: 14, 15.

----As for those who came from the east, and from the west, and sat down with Abraham, and Isaac, and Jacob, in the kingdom of God; they were such as were called into it, by the preaching of the apostles; while the Jews, the children of the kingdom, were cast out into utter darkness; and so not in quite so happy a condition, as Ouranius has represented them.

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P. 97

new birth
is formed
in those
that re-
work
his
name.

P. 90

---I shall leave Mr. Law to enjoy his own soliloquy; and to please himself with the discoveries which he thinks he has made.---But a word with *Jacob Behmen*.

P. 100. "In the soul is the place, where
 "the Father begets the Son, and where the
 "Holy Ghost proceeds from the Father and
 "the Son."] Thus the mystery of the Trinity,
 is to be found only in man; and as Mr. Law
 has made every regenerate man, as really Christ
 as him that was born of the virgin, so Mr.
Behmen has made them as really God, as him
 that created the world.

I perceive there is a sequel to this piece:
 however, don't send it to me; for I think time
 is sadly employed in reading such books, unless
 one intends to answer, and no further answer can
 be needful. While the light of the day is be-
 fore me, I don't choose to walk in such palpable
 darkness. My compliments attend the family.

Your humble servant.

July 7, 1759.

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